by the individual self recognising the True and Universal
Self and finding rest there where alone rest can be found."

*On the positive side, the Upanlshads are a standing pro-
clamation that all nature variously apportioned, personified
and glorified as gods or goddesses in the Rigveda, from the way-
side seed laden with future provision for a folded germ to the
clustered systems springing in noiseless motion and perfect
poise through the etherial spaces, testifies to the One, Undivided,
Invisible, Supreme, Arranging Mind that has marshalled the
atomic forces according to well-ordered plan and that, in other
words, the sole cause, source, substance of the universe is one
Supreme God, its Eternal, Unsearchable and Immutable Author,
Regulator and Preserver, our Maker and Master, Mentor and
Guide, Parent and Saviour, surpassing our powers of compre-
hension, above external sense, and whose zoorship in spirit
and in truth, is ihe chief duly of mankind as the sole
means of union with Him and attainment of eternal bliss and
beatitude.*

It is interesting also to note that in tho Vedic age the
Hindu mind sought God in the external universe, in the
phenomena in which his power and character are imprinted,

in His glory in the heavens, His handiwork on the earth, in
His operations in all the forces, laws and arrangements of
nature; and realised Him as taking form and unveiling Himself
in mountains, rivers, impenetrable forests, in the ceaseless
birth and death of countless living beings, in all the marvels
of the Universe; whereas in the age of the Upanishads,
it saw God ‘*within* | Not observation but introspection,
not the objective but the subjective, is now the watchword
of Aryan theology. The child has gradually passed into
adolescence. The Rishi's mind is retreating from external
nature into the inner spiritual world. It is no longer the
grandeur of the physical world but the mysteries of the
human mind that absorbed his attention. The simple, (
unsophisticated, unquestioning, child-like faith of the Rig-